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free love or prostitution. In Rome three sorts of sexual relations were recognized: *usus*, cohabitation without ceremony; *coemptus*, by purchase and ownership; and *conparreatio*, full marriage, solemnized by religious ceremony. The following are the stages in the evolution of divorce: (1) wife displaced or killed, (2) repudiated, (3) divorced with limitations, (4) for certain reasons only and with limitations, (5) by her consent as well as that of the husband. The natives of Borneo live in herds, and the strongest male drives out the rest, who are thus compelled to capture wives from elsewhere, and start clans of their own. There is no real family; both matriarchal and patriarchal forms of the family seem to be incipient in this stage. A curious form both of polygamy and polyandry exists in those tribes where all the women are the wives of each male, and all the men the husbands of each woman—a sort of communism. There must have been a long struggle between the maternal and paternal filiation, in which the weaker sex finally succumbed, as the individual, in contradistinction to the clan, became prominent. In later times the personality of woman has been gaining power, as shown by the increase in the divorces. In France these doubled in thirty years, and in Belgium quadrupled. This is held as pointing to the evolution of free love—a conclusion perhaps not shared in by other specialists of equal note.

The evidence for the opinion that primitive religion had a sexual basis is more especially treated in the two following works:

Primitive Symbolism. WESTROPP. London, 1885.

In mythology there is a universal attribution of sex to all things of nature. The sky is father, the earth mother. The sun is the generator; time, fire, intellect and mind are male; matter, water and lust are female; at the beginning of all things stands the eternal asexual One who differentiates into male and female; these assume the relation of husband and wife, and thus become the creators of all things, which in turn retain the sexual nature. Some of the offspring rebel against the authority of the original Will and, being expelled from the hierarchy, wage eternal war against him and seek to ensnare mankind. To oppose this power of darkness, incarnations of the divine were made at different periods, known in India as *avatars*. Sometimes the male, sometimes the female power is given precedence, and the ancient wars are supposed to represent struggles between devotees of one or the other principle. As symbols of these powers, rude representations of the reproductive organs were chosen, and, after being consecrated, could be worshipped in the visible form. Hence the origin of idolatry. The horizontal line, the inverted delta, an oval or circle, a boat, box or ark, ponds, caves, enclosures, flat-roofed houses and temples symbolize the female; a vertical line, a rod, a pillar, a pyramid, an obelisk symbolize the male. The union of these symbols, sometimes with one or the other the more prominent, symbolized the generator or the act of generation, and represented the complete factors of worship. Such symbols are the Greek and Latin crosses, the temple with its columns, towers or steeples. At first the pillars were not erected as a necessary part of the structure, but stood by themselves. The symbols often appear in images and ornamentations. Primitive peoples had serious religious ceremonials that degenerated into mere obscenities in the festivals of the more luxuriant stages of their history.

A more thorough discussion of these facts is made by the following author:

Phallicism, celestial and terrestrial, heathen and Christian; its Connection with the Rosicrucians and the Gnostics, and its foundation in Buddhism, with an essay on mystic anatomy. JENNINGS. London, 1886. pp. 298.

“Religion is to be found alone with its justification and explanation